REV. I.R. TALMAGE. UNDAY'S DISCOURSE BY THE NOTED DIVINE. Subject: "Open Windows."

Text: "His windows being open in his amber toward Jerusalem." -- Daniel vi., IV. socundretly princes of Persia, urged political jealousy against Daniel, have ded in getting a law passed that who-prays to God shall be put under the and feeth of the lions who are lashing cives in rage and hunger up and down Inshing serves in rage and hunger up and down tone cage or putting their lower jaws the ground, bellowing till the earth bles. But the isonine threat did hinder the devotions of Daniel, the r de Lion of the ages. His enemies it as well have a law that the sun should traw water, or that the south wind id not sweep across a garden of mag-s, or that God should be abolished, could not scare him with the red hot aces, and they cannot how seere him contained bot starte than which the real hour over, and they cannot now scare him the lions. As soon as Daniel hears of machinent he leaves his office of scere-al state, with its upholstery of crimson cold, and comes down the white marble and goes to his own house. He opens adow and puts the shutters back and the curtain aside so that he can look the sacred city of Jerusalem and TRYN

pose the people in the street gathered and before his window and said: see that man defying the law. He to be arrested." And the constabulary to be arrested. And the constabulary city rush to the police headquarters ort that Datiel is on his knees at the pen window. "You are my prisoner," te officer of the law, dropping a hand on the shoulder of the kneeling As the constables open the door of cern to thrust in their prisoner they glating eyes of the monsters. But becomes the first lion tamer, and his hand and fawn at his feet, and lick his hand and fawn at his feet, and night he sleeps with the shaggy mane wild beast for his pillow, while the king night, sleepless in the palace, has on the paw and teeth of a lion he snanot -the lion of a remerseful conscience. hat a pleture it would be for some artist! has in the early dusk of morning not ir for footmen or charlot, hastening to n, all flushed and nervous and in disand looking through the or vices of to see what had become of his prime r. "What, no sound" h says.

er. "What, no sound" I says, a is surely devoured, and the flons are any after their horrid meal, the bones corman scattered across the floor of ern." With trembling voice Darius at: "Daniel?" No answer, for the att "Daniel?" No answer, for the et is yet in profound slumber. But a tore easily awakened, advances, and tot breath blown through " a cruvice angrily to demand the cause of this tion, and then another wild beast mane from under Daniel's head, and ption het, waking up, comes forth to re-self all unburt and well.

ar text sinds us at Daniel's window, toward Jerusalem, Why in that di-open? Jerusalem was his native ad all the pomp of his Babylonish suc-ould not make him forget it. He there from Jerusalem at eighteen years , and he never visited it, though he to be eighty-five years. Yet when he d to arouse the deepest emotions and lest aspirations of his heart he had his w open toward his native Jerusalem, are many of you to-day who underat that without any exposition. This is ting to be a Nation of foreigners. They the into all occupations and profesms. They sit in all churches. It may twenty years ago since you it your naturalization papers, and a may be thoroughly. Americanized, but a can't forget the land of your birth, and but warmest sympathies go out toward it. our father and mother are burled there, may have been a very humble home in hich you were born, bul your memory of-a plays around it, and you hope some day ogo and see it—the hill, the tree, the brook, a blays around it, and you hope some day ogo and see it—the hill, the tree, the brook, a blays around it, and you hope some day ogo and see it—the hill, the tree, the brook, a blays around it, and you hope some day of and see it—the hill, the tree, the brook, a bouse, the place so sacred, the door from hich you started off with parental blessing make your own way in the world—and ed only knows how sometimes you have aged to see the familiar places of your and the to have caught a glimpse of the old inkiel face that bent over you as you lay the gentle lap twenty or forty or fifty ars ago. You may have on this side of the en in fortune, and like Daniel have great and may have come into pros-which you never could have reached ad staid there, and you may have vindows to your house-bay windows cylight windows and windows of conry and windows on all sides. You. t least one window open toward Jeru-When the foreign steamer comes to the red mailbags, coming down the Prist. uppose to be enough for a year's dence, and this repeated again and during the week. Multitudes of them sters from home, and at all the postof the land people will go to the win-ad anxiously ask for them, hundreds ands of persons finding that win-I foreign mails the open window Jerusalem. Messages that say: are you coming home to see us? t has gone into the army. Sister is Father and mother are getting very We are having a great struggle to re. Would you advise us to come loure. or will you come to us? All join in and hope to meet you, if not in this then in a better. Goodby." ng Western prairies and on the slopes Pacific and amid the Sierras and on anks of the lagoon and on the ranches s hour stand and sit and kneel with windows open toward Jerusalem, of these people played on the heather 8 ottish hills; some of them were out by Irish famine; some of in early life drilled in the German ome of them were accustomed at or Marseilles or Paris to see on t Victor Hugo and Gambetta; ed the chamois among the Alpine rest some plucked the ripe clusters talian vineyard; some lifted their ader the midnight sun of Norway. It ish nor to our land that they remem-place of their nativity. Miscreants they be if, while they have some of findows open to take in the free air esunight of an atmosphere which no despot has ever breathed, they forgot mes to open the window toward to open the window toward wonder that the son of the Swiss, when way from home, hearing the National his country sung, the main ty of homeath. You have the example of his death. to Daniel of my text for keeping early lories real. Forget not the old folks at n, and if you have a sur-al they are poor make prac-n, and rejoice that America ind world by ties of sanguin-Nation. Who can doubt Nation. Who can doubt that all the doors of other toward us, while our winthe text kept this port hole fortress unclosed because the capital of sacred influ-had smoked the sterifice. holy of holies. There was the mant. There stood the tem-The all tempted to keep our win-on the opposite side toward the at we may see and hear and the advantages. What does he what does the world thin? the world do? Worshipers if instead of worshipers of Go. World

open toward Corinth. Windows open toward Athens. Windows open toward Sodom, Win-dows open toward the fats instead of win-dows open toward the hills. Sad mistake, for this world as a god is like something I saw in the museum of Sirasburg, Germany—the figure of a virgin in wood and iron. The victim in olden time was brought there, and this figure would open its arms to receive him, and once enfolded the figure closed with a hundred knives and lances upon lum, and then let him drop 180 feet sheet down. So the world first embraces the idolaters, then closes upon them with many tortures, and then lets them drop forever down. The bushes honor the world could confer was to make a man Boman caperor, but out of

bighest honor the world could confer was to make a man Boman emperor, but out of sixty-three emperors it allowed only six to die pencefully in their beds. The dominion of this world over multi-indes is illustrated by the names of coins of many countries. They have their pieces of money which they call sovereigns, crowns and half crowns, Napoleons and half Na-poleons, Fredericks and double Fredericks and ducats and Isabellinos, all of which names mean not so much usefulness as dominion. The most of our windows open toward the exchange, toward the salon of fashion, toward the god of this world. In olden times the length of the English yard was fixed by the length of the arm of King Henry I., and we are apt to measure things by a variable standard and by the human

Henry I., and we are apt to measure things by a variable standard and by the human arm that in the great crises of life can give us no help. We need, like Daniel, to open our windows toward God and religion. But, mark you, that good lion tamer is not standing at the window, but kneeling while he looks out. Most photographs are taken of those in standing or slitting posture. I now remember but one pleture of a man kneeling, and that was David Livingstone, who in the cause of God and eivilization kneeping, and that was David Livingstone, who in the cause of God and eivilization sacrificed himself, and in the heart of Africa his servant, Majwara, found him in the tent by the light of a candle stuck on the top of a box, his head in his hands upon the pil-low and dead on his knees. But here is a great thon tamer living under the dash of the light, and his hair disheveled by the breeze, praying. The fact is that a man can see farther on his knees than standing on tiptoe. Jerusalen was about 550 statute miles from Babyion, and the vast Arabian desert shifted its sands between them. Yet through that open window Dan-iel saw Jerusalem, saw all between it, saw beyond, saw time, saw eternity, saw earth and saw heaven.

Would you like to see the way through your sins to pardon, through your troubles to comfort, through temptation to rescue, through dire sickness to immortal health. through dire sickness to immortal health, through night to day, through things terres-trial to things celestial—you will not aco them till you take Daniel's posture. No cap of bone to the joints of the fingers, no cap of bone to the joints of the elbow, but eap of bone to the knees, made so because the God of the body was the God of the soul, and cenerial newslow for these sets and especial provision for those who want pray and physiological structure joins with spiritual necessity in bidding us pray and

spiritual necessity in bloding us pray and pray and pray. In olden time the Earl of Westmoreland said be had no need to pray because he had enough pious tenants on his estate to pray for him, but all the prayers of the church universal amount to nothing unless. like Daniel, we pray for ourselves. O men and women, bounded on one side by Shafrach's radhet furnace and the other side by deredhot furnace and the other side by devouring lions, learn the secret of courage and deliverance by looking at that Babylonish window open toward the southwest, "Oh," you say, "that is the direction of the Arabian desert." Yes, but on the other aide of the desert is God, is Christ, is Jerusalem. is heaven.

Homer's heaven was an elysium which he describes as a plain at the end of the earth or beneath, with no snow nor rainfall, and the sun never goes down, and Rhadoffian-thus, the justest of men, rules. Hestod's heaven is what he calls the islands of the blessed, in the midst of the ocean, three times a year blooming with most exquisite tomes a year blooming with most exquisite flowers, and the air is tinted with purple, while games and music and horse races oc-cupy the time. The Scandinavian's heaven was the hall of Walhalla, where the god Odin gave unending wine suppers to earthly heros and heroines. The Mohammedan's heaven passes its disciples in over the bridge alsoftant which is flower them a hoir and Al-Sirat, which is finer than a hair and sharper than a sword, and then they are let loose into a riot of everlasting sensuality.

The American aborigines look forward to a heaven of illimitable hunting ground, thood, and how in awful crises of life you partridge and deer and wild duck more than plentiful, and the hounds never off the scent, which have caught a glimpse of the old and the guns never missing fire. But the geographer has followed the earth round and found no Homer's elysium. Voyaand gers have traversed the deep in all direc-tions and found no Hestod's islands of the blassed. The Mohammedan's celestial debauchery and the Indian's eternal hunting ground for vast multitudes have no charm. But here rolls in the Bible heaven. No more sea-that is, no wide separation. No more night-that is, no in-No more tears-that is, no more heartnia. break. No more pain-that is, diamissal of lancet and bitter draft and miasma and banishment of neuralgias and catalensies and consumptions. All colors in the wall except gloomy black. All the music in the major ey because celebrative and jubilant. River, crystalline, gates crystalline and skies crystalline because overything is clear and without doubt. White robes, and that means sinisaness. Vials full of odors, and that means pure regalement of the senses, Rainbow, and that means the storm is over. Marriage supper, and that means gladdest festivity. Twelve manner of fruits, and that means luscious and unending variety, Harp, ftrumpet, grand march, anthem, amen and halleluiah in the same orches-tra. Chorai meeting solo, and overture meeting antiphon, and strophe joining dithyramb, as they roll into the ocean of doxolo-gies. And you and I have all that, and have it forever through Christ if we will let Him with the blood of one wounded hand rub out our sin, and with the other wounded hand swing open the shining portals. Day and night keep your window open toward that Jerusalem. Sing about it. Pray about it. Think about it. Talk about it. Dream about it. Do not be inconsolable about your friends who have gone into it. break about your friends who have gone into it. Do not worry it something in your heart in-dicates that you are not far off from its cestasies. Do not think that when a Christian dies he stops, for he goes on. An ingenious man hus taken the heavenly furlongs as mentioned in Revelation and has calculated that there will be in heaven 100 rooms sixteen feet square for each ascending soul, though this world should lose 100,000, 000 yearly. But all the rooms of heaven will be ours, for they are family rooms, and as no room in your house is too good for your children, so all the rooms of all the palaces of the heavenly Jerusalem will be free to God's children, and even the throneroom will not be denied, and you may run up steps of the throne, and put your hand on the side of the throne, and sit down beside the King according to the promise, "To him that overcometh will I grant to sit with Me in My throne. But you cannot go in except as conquerors. Many years ago the Turks and Christians were in battle, and the Christians were defeated, and with their commander Stephen fled toward a fortress where the mother of this commander was staying. When she saw her son and his army in disgraceful retreat, she had the gates of the fortress rolled shut, and then from the top of the battlement cried out to her son, "You can-Then Stephen rallied his forces and re-sumed the battle and gained the day, 20.000 driving back 200,000. For those who are defeated in battle with sin and death and hell nothing but shame and contempt, but for those who gain the victory through our Lord Jesus Christ the gates of the New Jerusalem will hoist, and there shall be an abundant entrance into the everlasting kingdom of our Lord, toward which you do well to keep your windows open.

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR SEPTEMBER 15.

Lesson Text: "The Refuge of Cities," Joshua xx., 1-9-Golden Text: Hebrews vi., 18-Commentary.

1. "The Lord also spake unto Joshua, sav-"The Lord also spake unito Joshua, sav-ing," There was a time when God spake to men face to face as with Adam, Abraham, Mosees and Joshua. He afterward spoke through the prophets, but He last spoke through His Son, our Lord Jesus Christ (Heb. i, 1. 2). Even this communications to Abraham and the others were through the Son, for, "No man hath seen God at any time, the only Begotten Son who is in the bosen of the Father, He hath declared Him" (John L. 18). Whether through the prophets or His Son it was always by the Spirit, and the same Holy Spirit now speaks to us in His word (1 Pet, t., th H Pet, t., 21; John xvi., 13; I John H., 27).
"Speakto the children of Israel, saving:

"Speak to the children of Israel, saying: Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses." The mmands concerning the velties of refe are found in Ex. xxi., 13; Num. xxxv., 11-15, and Deut. xix., 2-9. Our lesson is the fourth reference to them, and the number four is suggestive of completeness concerning God's ficalings with the earth. The four gospels, the four faces of the cherubin, for four cor-ners of the earth-all suggest God's purposes

of grace in Christ Jesus for the whole earth. 3. "That the slayer that killeth any per-3. "That he slayer that killeth any person unawares and unwittingly may flex thither, and they shall be your relage from the avenger of blood." The word "might" here translated "refuge" is a word which is used on y of the effices of refuge. It is from a root which signifies "to receive" and makes us think of Him of whom it is said, "This man receivet hermore. The efficiency for the bet refuge to the state of the state of the increase of the bet refuge. refuge were only for the innecent who had killed accidentally and without malice, the Lord Jesus is a Saviour and a refuge for the guilty, and yet the cities of refuge were God's way of saving those who otherwise would have perished. 4. "They shall take him into the city unto

them and give him a place that he may dwell among them." His dwelling among them calls to mind another word which is translated "refuge" only once. It is in the passage, "The eternal God is thy refuge" passage, "The etermit food is thy refuge (Deut, xxxiii, 27), and is in the Ninetieth and Ninety-first Psalms and elsewhere trans-lated "dwelling place" and "habitation." When we have first to Jesus, our refuge, He becomes our dwelling place, and we may "abide in Him." 5. "And if the avenger of blood pursue

5. "And if the averager of blood pursue after him, then they shall not deliver the slaver up into his hand." The way to the city was prepared (Dear, xix, 3) and every-thing made as plain and easy for the unwil-ing slaver as possible, but he had to fac to the city and flee for his. He last the averager should overtable him. There is always a danger of the sinner's being cut off in his sins. Then there is no possibility of redemp-tion, for it is written. "Because there is tion, for it is written: "Because there is wrath, beware lest He take thee away with wrath, beware lest He take this a whot de-His stroke. Then a great ransom cannot de-liver thee" (Job xxxvi., 18). God is not willing that any should perish,

and Ho has made every possible provision for every sinner who will come, so that the guilt is either upon the sinner who has heard and will not come, or upon those who, knowing of the refuge, have not informed those

who know it. 6. "And he shall dwell in that city until 6. "And he shall dwell in that eity until he stand before the congregation for judg-ment, and until the death of the high priest that shall be in those days." His liberty de-pended upon the death of the high priest. Our High Priest has died and risen from the death and is alive forevermore. Because He ever liveth He is able to save evennore all who save even one of the high view of the save even of the save save even of the save even of th who come unto God by Him. None who ever come to Him will be east out, and because He lives all who come to Him shall live also (John vi., 37; xiv., 19). We have only to abile in Him, live unto Him and rejoice in Him who has methods.

Him who has made us free. 7. "And they appointed Kedesh in Galilee in Mount Naphtali, and Shechem in Mount Ephraim, and Kirjath-arba, which is Hebron in the mountain of Judah." There were three cities on each side of Jordan. Three is suggestive of the Trinity and of resurrec-

RELIGIOUS READING. THE SUPREME VICTORY.

THE SUPREME VICTORY. The highest and proudest achievement of man is the conquest of himself. In this is "the promise and potency" of all higher and wider mastery. Other achievements are made easy by this primal one, and in failure here victory beyond is made well righ im-possible. Many a man has taken a city who was unable to subdue his own passions, ap-petites and ambitions. It is the proud claim that Alexander conquered the world, but he was never able, even by the masterily instruc-tions of Aristoth, to bring into obschence the that Alexander conquered the world; but he was nover able, even by the masterly instruc-tions of Aristotle, to bring into obedience the son of Philip. What the armies of the world could not do this imperial Macedonian did himself—worked the ruin of the man and his kingdom. Perfect conquest is perhaps seen only in the Son of man. Of the men who have walked in this steps, John Wesley stands pre-eminent. In all history we hardly find another man so completely under self-con-trol. Every presion and appetite was obedi-ent to the demittids of duty, he came not to do histown will, but the will of the master who had sent him. Above almost any other man he are and drank and slept and studied by rule, he measured off his duties as he would have measured so many yards of doth. With high regard for others he had no compassion on himself; he was voluntari-ly harnessed to the work, and kept at it day in and day out. Some of the old monks gained a marvolus conquest over the human nature in them, but this was not so remark-able in the cloister as it was to keep it up for a life of 20 years in the world where there

able in the cloister as it was to see it up for a life of 90 years in the world, where there were many obstacles to self-control. Though stumbling over the three kingdoms, amid all stampling over the three kingdoms, amid all sorts of accidents, his life ran with the regu-larity of an cight-day clock. The times of rising and setting were as exact as the almanac. Early to test and early to rise was a little nursery rule he observed to the end of life. Of lost time he absolutely knew nothing; he had not a waste moment. Skepp-bur as well as early a basis and the ing as well as waking hours were at his co mand. When eighty-five he wrote in his Journal : "I do not remember the time when on retiring to rest I have not been at ones lost in slamber. For lifteen years I have not lain awake at night for lifteen minutes." At four by the clock he invariably arose. He retired for sleep, not to talk or think. The weakness of most mon is their defective self-control. There are giants able to control the world about them if they could only by any means get a firm grip on themselves.

MARY'S CHOICE.

That which Jesus calls "that good part" That which Jesus calls "that good part" must be of priceless value, a treasure well worth obtaining in this changing, perishing world; for it is to be enduring, "it shall not be taken away." But a few trief words were spoken in regard to Mary's choice, and ygt how much they convoy. She sat at Jesus' feet and heard his words. While reading that torching narrative of the two sisters, the one humbly sitting at the Master's feet, trink-ing in the gracious words that foil from his ing in the gracious words that fell from his lips, the other troubled and analous about the cares and various duries of life, I could but exclude, "O, how many troubled Mar-thas there are nowadays, and how few Marys that have chosen that good part." I have to contemplate this touching scene and recali these gentle, chiding words, "Martha Martha, theu art careful and troubled about hitugs." Is there not a volume of the interest expressed in these few Atel may not the Martin of today many thimps." 211-13 learn wisdom from them and seek in Jesus that friend who can be touched with the feelings of our infirmities, "that good part which shall not be taken away"? The which shall not be taken away"? The Savior looked with love and pity upon the troubled Martha, for he realized that she was not only cumbered with many cares, but she was also anxious for his personal confort. The thoughts and purpose of her heart were

as open to him as were those of the gentle, loving Mary; and while one revealed care and anxiety for the perishing things of this life the other told of perfect love and trust in her adored Lord; of earnest longing for the knowledge of the truth, of deep humility, of self-forgetting de-votion, of that quiet courage which fears neither ridicule nor opposition. Like the favored Mary, we may not literally sit at the Master's fact, yet he is speaking to every humble child of God, in and by his Word. We may choose the world with all its vanities which perish with the using, or we may choose Christ as our portion, both for time and eternity. Then let us seek to be enabled to turn from the anti-sector of the sector. to turn from the enticement of sin and vanity. in whatever form these may come, and choose our place as lowly, humble followers of the dear Saviour, nourished by his love, cheered by his council, and approved by the devine Weil done !"-SARAU E. OVERSIAN in Restitution.





Tomatoes Scarce.

Tomatoes are very scarce in the North and are in great demand for canning.

tion, and these names are all suggestive of Him who reveals the Father by the spirit, and by His death and resurrection becomes a refuge for us. Kedesh means holiness, and Naphtali means wrestling. He becomes our holiness when we yield to His wrestling and are willing to acknowledge no good thing in us. Shechem is shoulder, and Ephraim is truitful. It is only when we cease from our wrestlings against Him and rest quiet on His shoulder that He can make us fruitful. Kirjath-arba is the city of Arba, or of four. Hebron is a company, or fellowship, and Judah is praise. Besting from our wrestling in Him who is our holiness we become fruit-ful through fellowship with the Father and the Son by the Spirit and are thus a praise junto God. It all comes through coming unto and abiding in Him who is our only

refuge. 8. "Bezer, out of the tribe of Reuben: Ramoth, out of the tribe of Gad, and Golan, out of the tribe of Manasseh." These were the three on the east Jordan and are also very suggestive of Him. Bezer signifies strong, and also gold or silver, or something precious, Reuben is "see a son." There is no real strength or wealth or preciousness apart from the Son in whom dwelleth all the fullness of Godhead bodily (See Prov. iii., 14, 15; I Pet. ii., 7; Isa. xii, 2; xi., 29). Ra-moth is height or exaltation, and Gad is a troop or company. This makes us think of the host of exalted ones who have fled for refuge to lay hold upon the hope set before them. Redeemed by His precious blood they are now by faith sealed with Him in the heaveniles—in due time shall be actually with Him, spirit, soul and body, and shall come with Him among the armies of heaven. Golan is a circle, or joy or rejoicing, and Manasseh is forgetting. When the circle is completed and we become manifestly a part of Him from whom our new life began, then of Him from whom our new life logan, then will our joy be full and we shall forget all our misseries and remember them as waters that pass away (Job xi., 16). Then shall we see that all the sufferings of this present time are not worthy to be compared with the glory that shall be revealed (Rom. viii., 18). 9. "These were the cities appointed for all the children of Israel and for the stranger that solournoth among them." The benefit was for all, Jew or gentile. I was for "who-soever" killeth any person at unawares that

was for all, Jew or gentile. I was for "who-soever" killeth any person at unnwares that he might not perish. Consider the whoso-evers of John iii, 16; iv., 13; xi., 26; Acts x., 43; Rom x., 11; I John v., 1; Rev. xxii., 17. What a responsibility rests upon all who know of this refuge for sinners to make Him known to all as speedily as possible.—Lesson Methage Helper.

RUBLED THE GLASS.

Louis Cella, an Italian saloonist, at Broadway and Giffin street, quarreled with his wife on account of domestic differences, about midnight, Friday, and she huried sev eral beer glasses in close proximity to his head. One of them struck him over the left eye, and the physicians at the hospital, where he was taken in Patrol 2, say they cannot save his eye. He refused to cause his wife's arrest.—Cincinnati Post.

'NO WOMEN PRISONERS IN THE PENS." One of the first results of the effort at Sunday closing of saloons in New York, under the regime of Mayor Strong and President Roosevelt, is thus chronicled by the Daily News of that city. "For the first time in the history of the Jefferson Market court there were no women prisoners in the pen to-day. The number of male prisoners for violating the excise law was unusually small, ther being but eighteen in the pen. As a rule there are about 120 prisoners in the Jeffer-son Market court on a Monday morning."

LIVING BACKWARDS.

Strange as it may seem, there is a sense in which living backwards is the truest condi-tion of spiritual progress. Not in the sense of backstiding by any means, for that is a very different thing, but in the sense of getting back as much as we may to the far-a-way, sweet simplicity, and trustfulness, and way, sweet simplicity, and singleness of purpose, or childhood. For childhood is that first fair spiritual estate into which we come, as Wordsworth beautifully suys. "Trailing Wordsworth beautifully says, "trailing clouds of giory from heaven which it our home

The more childlike we can become, as w grow in years, the more Christikke we shall be. "Except ye become as one of these little ones, ye cannot enter into the kingdom of heaven," said the Master Himself. It is the bab is who are the first-born of the angels. Who is not moved to sweeter, purer, holier thought in the companionship of an innocent child ? There is something evangelizing in the very presence of children. We cannot in the very presence of children. We cannot but feel that they are better and purer than we: that something of heaven's holiness still clings about them like a sweet odor. How often a child in a camp of rough miners or backwoodsmen will change the whole char-acter of the men and the place, as surely and sweetly as if an angel had come down among them : And we all know how a child in a home is like the very sunshine of God for purifying and redeeming all with whom it comes in contact.

How greatly to be desired, then, is child-keness! Would we might all get back to it, likeuessi spiritually, and dwell in it everinore. As we grow older, shall we not try to regain some thing of the guilelessness, the universal love the purity, the faith of childhood? It is no worth while to try to"live backwards" in this sense-getting nearer the heart of God, com ing closer to the followship of the children o light, seeing with unclouded eyes, thinking with unsulfied minds, patting white hands to every task of love, and finding in all things ething good and lovable and worthy of belief.

There is only one practical remody for the deadly sin of anxiety, and that is take short views. Faith is content to live "from hand to mouth," enjoying each bles-ing from God as it comes. This perverse spirit of worry as it comes. This perverse spirit of worry runs off and gathers some anticipated troub ies and throws them into the cup of mercies and turns them to vinezar. A beareaved parent sits down by the new made grave of a beloved child and sorrowfully says to hera beloved child and sorrowing sits to her-self, 'Well, I have only one more left, and one of these days he may go off to live in 'a home of his own, or he may be taken away; and if he dies myhouse will be desolate; my heart broken." Now who gave that weeping mother permission to use the word Is not her trial sore enough now, wi willoou overloading it with an imaginary trial? And if her strength breaks down it will be simply because she is not satisfied with letting Goe afflict her; she tortures herself with imagined afflictions of her own. If she could but take a short view, she would see a living child yet spared to her, to be loved and enjoyed and lived for. Then, instead of having two sorrows, she would have one great possession to set over against a great loss: her duty to the living would be not only a relief to her an-guish, but the best tribute she could pay to the departed.—Theodore L. Cuyler, D. D.



The amount of New England rum sent from the port of Boston to Africa has de-creased in two years from 1,025,226 gallons to 561.265

Belgium's revenue from the drink habit has grown in forty years from 4,000,000 to 33,000,000 frames, crime increasing 200 per cent. at the same time, and insanity 128 per cent.

"Dev is a mighty good temperance mon in a freight train." says Uncle Mose, "No matter how much de cars dev gets loaded, de ingine what does de work gits a long strictly on water."

Seven Pines, near Richmond, Va., is a prohibition town, each purchaser of a lot being required to sign an article forfeiting the tiif liquor is ever sold on the Special rates are also given to total abstainors.

Another ban has been put upon the liquor traffle by the decision of the Junior Order of American Mechanics in Omaha, that no one connected with the sale of liquors as a bey-erage shall hereafter be admitted to membership in that order.

When the Shahzada was the guest of the Prince of Wales at Malberough House, two Afghan cooks were assiduous in seeing that the Shadzada's foot contained no intexi-cants, for, being a Mohammedan, the Prince is prohibited from touching spirits.

WORD FAITHFUL.

I had, the other day, a meson on the word faithful. A precious saint, though under the strain of recent crushing boreavement, was bravely doing her duty in presiding at an all day meeting. I was impressed with her clearness of expression, cheeriul readiness and tact and thoughtful presentation of such topics as came up. And yet she stole away to tell me, with quivering lips, that in this sorrow she felt the foundations shaken and greatly feared that she was not receiving aright this lesson from her Father in heaven. She was, nevertheless, faithful in her services in His kingdom, and she was crowned by Him though the clouds about her were hiding the shining of His grace. We saw it and tell it. She was faithful and had laid sell down for ministering to her Lord.

CHRIST IS OUR LIFE.

Christ is our life. In heaven he ever liveth to pray. His life in us is an ever pray-ing life, if we will but trust him for it. Christ teaches us to pray, not only by example, by instruction, by command, by promises, but by showing us himself, the ever living intercessor, as our life. It is when we le-lieve this and go and abide in him for our priver life, too, that cur fears of not being able to pray aright will vanish, and we shall joylully and triumphantly trust our Lord to teach us to pray, to be himself the life and the power of our prayer. - Andrew Murray.

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Death, fike this external existence of which it is a result, is only an appearance. Our earth-clotnes and our grave-notices are woven of the same tissues. The spiritual man casts aside his cerements, and wears his outergarment loosely, waiking through all worlds clad in spiritual raiment-in the "fine linen, ciad in spiritual raiment-in the "fine linen, clean and white" of holy character-the righteousness of Christ.-Lucy Larcom, in "The Unseen Friend."

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